



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NORTH CAROLINA.

Roanoke Circuit, November 17, 1832.

Dear Brother,—Our camp-meeting at Bradford's camp-ground, near Enfield, commenced, according to appointment, on the 12th October. Our brethren had erected about thirty of the most commodious tents I ever saw on any encampment. Both people and preachers seemed to come up with a portion of the spirit of the great I AM resting upon them. We had preaching at the stand at candle-light the first night—had a very pleasant time among professors—and a solemn awe seemed to pervade the encampment.

Next day was ushered in with rain, which continued until Monday; and which, on both Saturday and Sunday, very much incommoded us—not being able to get to the stand but once or twice during these two days; however, we kept up worship in the church and tents; and the Lord was with us to convict and convert. On Monday the weather was open and beautiful. The people from the surrounding country flocked in—and the congregations were very large. That day and night the Lord did particularly display his mighty power amongst the people; and we heard the shouts of many converts in our camp. The meeting continued until Thursday morning, the weather continuing fine. There were about twenty white persons, besides some colored, who professed religion during the meeting—most of them respectable citizens. No doubt but many will thank God in Heaven that they were permitted to attend this camp-meeting. It was truly a reviving season to our brethren in this section. Our increase in this circuit is not abundant, though gradual; and we still feel as though we are journeying to "the land that the Lord has promised us;" and that we are fully "able to go up and possess it." Yours, &c.

JOHN F. SPEIGHT.

For the Methodist Protestant.

ALABAMA.

Autauga county, November, 1832.

Dear Brother,—Though our prospects in this region be not so flattering as in some other section, our cause is, nevertheless, steadily on the increase. We have had very excellent camp-meetings, at which there have been accessions of members,—the most of whom are of such character as are calculated to do honor to the church. We have many calls to which it is impossible to attend, at present; though we trust to be enabled, ere long, to supply them with ministerial aid. The minutes of our conference, recently held, will shortly be forwarded for publication. Yours, &c.

JOSEPH D. LEE

The following letters are copied from the Methodist Correspondent:—

Youngstown, Ohio, Nov. 1, 1832.

Messrs. Editors,—It will be recollected that the "Reform Methodists," on the borders of Lake Erie, addressed a communication to our Conference at its last session in Pittsburgh, the object of which was to effect a union between them and us, and it will also be remembered that the Conference voted a request that I should visit their Conference, which was shortly thereafter to be held in Brooklyn, near Cleveland, Ohio. In compliance with this request, I visited the Conference of these brethren. Our Constitution and Book of Discipline were read; and after all the information called for, was given, this body, consisting of twenty-two members, unanimously recommended their several societies to adopt our form of ecclesiastical economy, and thenceforth to be one with us. This work is now in progress, and in all probability will shortly be accomplished. Those brethren have never been in connection with what is called the Methodist Society. From all I have been able to learn, they are of a pious character, sound in the Christian faith, and firm friends to the just administration of discipline. They have three two-weeks' circuits, and a good zealous preacher on each. When their organization is completed, you shall hear from me again in reference to their affairs.

I have preached and lectured night and day on the Reserve. My health is good. Thraps is well. We organized a society of twenty members, all prime materials, from the Episcopal Methodist, yesterday forenoon, at West Hubbard. At night we had a good work at the altar. Our way is opening finely through this country. Yours, GEORGE BROWN.

Elberton, Ga., Oct. 30, 1832.

Messrs. Editors,—We are prosperous beyond expectation. I can say of a truth, that the Lord is with us; that He is on our side. We have large congregations, and the presence and power of the Divine Spirit are felt among us, in such a manner as to wound and to heal, to kill and to make alive. As to increase, it is as it ought to be, in my opinion, not very rapid, but steady. seldom do we preach but some join us, notwithstanding the continual opposition that is kept up against us by the Episcopal Itinerant preachers, who, though they are at present themselves dumb before the public, yet they put into operation their subservient members.

We have organized three new churches, in about four weeks past, in Columbia circuit, and I honestly conceive no danger of final success, if we live as Christians ought to do, and be firm in the cause of God and his holy religion; which I pray we may do.

I can say in part, as the last General Conference said, every time I read our "Constitution and Discipline, that I embraced them more firmly." I close my letter by wishing the Lord

would hasten the happy period when all the human family shall become followers of his Christ, in spirit and in truth; and that every citizen of America would at least become willing to give to his fellow man, the same liberties that he desires or claims for himself: then we would see exemplified the maxim of Christ, "Do unto others as ye would that they should do unto you." Yours, &c. E. TUCKER, Sen.

Moses Scott, of Georgetown circuit, Ohio, writes under date of Nov. 9th, informing us, that his first quarterly meeting was held at Mercer's meeting house, on the 27th and 28th of Oct.; and such was the manifestation of the divine goodness on the occasion, that they thought it expedient to protract their meeting one whole week. And every day they had at the altar about thirty, who were anxiously seeking to be reconciled to God; a number of whom were made the recipients of His pardoning mercy. Fifty-two persons attached themselves to the church.

"I have been," says he, "a member of the church for twenty-three years, and have enjoyed many refreshing seasons of grace, but a better meeting I never participated in than this. Many old members say the same. Parents were transported with joy at seeing their children engaged in the cause of religion."

Brothers Shinn and Avery attended a quarterly meeting at West Middleton, last Saturday and Sabbath; they report that they had a very profitable meeting. On Sabbath their congregation filled two meeting houses; a neighboring denomination having given their house of worship for the accommodation of our friends. At love-feast fourteen joined. These brethren did not stay until the close of the meeting; but proceeded, on Monday morning, to Washington, Pa., and Brother S. preached in the court-house, on the evening of that day, to a large and attentive congregation; and organized a society of seven members, of good materials; principally from the M. E. Church.

CHEERING FACTS.

The last year has been a year of astonishing revivals of religion throughout our land. Near seventeen thousand teachers and scholars of Sabbath schools in this country, became hopefully pious during that period. And what is peculiarly encouraging, there have been reported, twenty four hundred conversions in the new schools established in the Valley of the Mississippi, since the adoption of the noble resolution by the Society in May, 1830. And how encouraging too is the fact, that a little more than eight years ago, there were but about 80,000 scholars in Sunday schools in our country, and now there are probably more than 800,000, taught by more than 100,000 teachers.

REV. MR. HAY.

ECCLESIASTICAL.

For the Methodist Protestant.

EXCITING TO RENEWED EFFORTS.

Mr. Editor,—I ask myself, my brethren, and my sisters in the fellowship of the Methodist Protestant Church, what have I, what have you, done, in comparison of what might have been done, to forward the interest of our branch of the church of Jesus Christ? What sacrifices to promote this interest have each of us made?—What efforts have we put forth for the furtherance of the gospel, the salvation of our souls, and those of our fellow men, and for the cause of Christian Liberty?

We meet each other frequently, and ask, what is the good news from other sections, and appear much pleased when we hear that the ark is moving forward. But what are we doing in our own circuit, our own station, or our own family? What is doing by us, severally and individually, in these?

It appears to me, Mr. Editor, that many of us content ourselves with what is doing amongst our laborious and faithful brethren and sisters abroad, while we at home, resemble the slothful servant who hid his lord's talent in the earth.—No doubt this servant talked much about the best method of improving the means placed in the hands of others, perhaps he was rich in theory of finance and interest, in reference to those who had received five and ten talents, while he never put forth an effort to increase the capital placed in his own hands.

We talk much, and frequently, about the millennial glory—the progress and triumphs of Grace. We dwell with pleasure on the gifts of the rich, and the castings into the treasury of the Lord of the humble mites of the poor. We take pleasure in reciting the personal sacrifices of the intrepid and truly noble heralds of the cross of Christ; we speak in rapturous strains of the efficiency of these labours, and the increasing hundreds of new-born souls to God, through their instrumentality, and we take much pleasure in reporting that the friends to church representation are multiplying—but how much, we repeat, how much have we contributed, *personally, to feed and clothe the heralds of the Gospel?* How much have we given to rear temples to the Most High in our infant Zion? How much will the books of Heaven be found to contain to our credit, when they shall be opened? What a catalogue of items of debt will then be found against us? The debt of Redeeming Grace and dying love—of visiting Divine influence, of Gospel privileges, enjoyed in a land of Christian liberty and of Providential mercies.

O thou Redeemer of men! what fearful responsibilities are ours? We have the gospel of Christ—we have more than daily food and raiment; some of us have an excess above our daily wants of twenty, perhaps a thousand dollars, either in money, or houses, or lands—perhaps there are others of us who possess several thousands, and yet, O shame on us! we hold it with the miser's grasp, whilst the church of God is suffering by our parsimony. Her ministers suffering from the want of ordinary supplies, some of her sanctuaries are in debt—whilst in hundreds of places from sheer poverty of the few pious there, no house of God can be erected, because we will not assist our needy brethren and sisters.

Mr. Editor,—You have, I believe, a soul that feels: you will not then hesitate to speak through your columns on these things. We are dying

daily—our opportunities to serve the cause of God are rapidly passing by, and the judgment will soon arrive. Let us then, every one, forthwith begin to bring our offerings into the treasury of the Lord—and God grant that each may devise and immediately execute liberal donations! Moreover, let us not be content with deeds and doings of noble pecuniary gifts, but let us add our personal and active co-operation in the cause of God; let us be a holy and a laborious people. Then shall we leave a name which shall be imperishable in the church, and our alms and our prayers shall arise before God as a sweet perfume, because they were offered cheerfully in the name of the Lord.

A MEMBER OF THE CHURCH.

For the Methodist Protestant.

Mr. Editor,—If opposition and persecution for religious principles could ever be plead as an evidence of the correctness of such principles, when God owned and blessed the labours of those advancing them, then the Methodist Protestant Church has a right to plead that evidence to the full extent. If we may believe history, all reformers have witnessed opposition, and endured the heaviest persecution which the laws of the country in which they lived would allow.

It is said by some, who are opposed to the reformation proposed by the Methodist Protestant Church, that an evidence of the incorrectness of its principles may be argued, from the fact, that men of the world, and those churches which wish the downfall of the Methodist Episcopal Church, are in its favour. This leaves us the plain influence, that the Methodist E. Church is opposed to those principles of reformation, and that they would have us believe, that their opposition is sufficient to prove that those principles are incorrect. This argument at first view seems specious, and ought not to be gain-said, could it be made appear, that the claim of their ministry to divine authority, and to be “the divinely-authorised expounders of gospel doctrines, ordinances, and moral discipline, is founded upon the scriptures of divine truth. But, alas for them! such claims can never be established from the word of God? Nor is it safe to admit that the rejection of the principles of reformation by the Methodist Episcopal Church, and the acknowledgement of them by many who are not of that church, is an evidence of the incorrectness of such principles. This argument, no doubt, was as specious in the mouth of the Jewish church, as it is in the mouth of many at this day. They claimed, and were acknowledged, to be the church of God. But we find their scribes, their doctors, and their lawyers, with the elders of the church, standing up to oppose the reformation proposed by Jesus Christ, and his Apostles. And though Christ “taught them as one having authority, and not as the scribes,” which constrained his enemies to say, “never man spake like this man,” yet, with the law of God and the holy scriptures in their hands, they were so zealous for the sayings and traditions of man, that they rejected the Son of God, “denied the Holy One,” “and killed the Prince of life.” And we find his disciples also suffering for the truth; some they imprisoned, many were beaten with many stripes, and some were stoned to death. And whilst they, the Jews, rejected the counsel of God, and judged themselves unworthy of everlasting life, Paul turned to the Gentiles; and we see that they were glad, and glorified the word of the Lord. Did this violent persecution of the church and acceptance by the Gentiles, prove the incorrect-

ness of the truth of the gospel, or stop the progress of reformation? No; but it scattered the Apostles abroad, who preached the word in heathen lands, and idolatrous cities, so that “mightily grew the word of God, and prevailed.” The Jewish church was broken off, and the Gentiles grafted in, and were owned and blessed of God. But in process of time, this Gentile church, which had been so greatly blessed and owned of God, departed from the spirit of the gospel, denied its members the right of suffrage, abridged their privileges by degrees, until all power was centered in the Pope; and the common people were denied the privilege of reading the holy scriptures, and were compelled to acknowledge the Pope's supremacy and infallibility. Idolatry ensued, tradition and the commandments of men, to a great extent, supplied the place of the book of God; and yet they claimed to be the only true church of God, while they bound Huss at the stake, to stand until the flames stopped that voice, which their threats could not do. But God raised up Luther, “a swan which they could not roast,” who boldly contended for the truth, (bulls and anathemas to the contrary notwithstanding,) and was instrumental in establishing the principles of reformation, and the Protestant religion—the religion of the bible. While inquisitions, and *Auto-da-fes*, were instituted by the church of Rome, and thousands of Protestants sacrificed for the cause of truth.

Now was the rejection of the Lutheran principles of reformation, and this violent persecution of reformers by this church, claiming to be the only true church of Christ, an evidence of the incorrectness of the Protestant cause, which was espoused, and acknowledged by many who were not of that church? No professor of the Protestant religion will say it was. But God blessed the labours of the reformers, and prospered them, to the astonishment and confounding of their enemies. But it should not be supposed that those churches, established upon the principles of reformation, believing and maintaining the essential truths of the gospel, will continue pure, or correct, in faith, practice, and discipline forever; for the church of England founded upon those principles, became more deficient in practice and discipline, than in a belief of the fundamental truths of the gospel.—Hence the necessity of the reformation effected in part, in practice and discipline, by Wesley, out of which arose the Methodist churches of England, and the Methodist Episcopal Church in America—in the establishment of which much opposition and persecution were manifested by those from whom they dissented; but the Lord opened the hearts of men of the world, and of those who were not of that church, to hear and receive them. Did they consider these things as an evidence of the incorrectness of their principles? We presume they did not, but the contrary. But the discipline of this church, (whose doctrines we fully believe) being formed too much upon the principles of the church of Rome, denying the laity a voice in its government and placing all power in the hands of the clergy, with a bishop or bishops, at their head, with almost unlimited powers, has long since been seen to be prejudicial to the rights of its members, and many efforts made to effect a reformation in the government of the church; but the docility and servility of most of its members, encouraged the clergy to hold on to the power which they had assumed; who being thus encouraged expelled many from the church who dared to question their divine right to rule the church of God, which right they found upon

their call to preach the gospel, and make their willingness to itinerate the evidence of their call; for while they admit "local preachers" to be called to preach the gospel, they deny their right to govern themselves or to assist in governing the church of God, without they will itinerate—and efforts to establish equal scriptural rights and privileges in the church, have been followed by expulsions and persecutions to the full extent, allowed by the civil authorities of the land. Hence the necessity of the reformation proposed and established in the government of the Methodist Protestant Church. Principles of equal scriptural rights and privileges, guaranteed by God in all his dispensations to man. For advocating these principles many are denied the name of Christian, and are denounced as schismatics. But are these things sufficient to prove the incorrectness of our principles, because many who were of the world, and those of other churches have acknowledged them? No—surely no; for even the Methodist Episcopal Church itself has seen that their course of excommunications, if persisted in, would soon make most of the members of that church reformers, and now suffer in many places that rule of their discipline, chap. III. sec. VII. 3d clause, to be broken with impunity. While thousands rally to the standard of equal privileges, giving success to the Methodist Protestant Church, not equalled by any infant community since the Apostolic epoch. Surely God is for us, and truth will prevail. We have Jehovah the Lord, and the truth of his word on our side; and so long as we observe his statutes, and keep his commandments, we shall witness the prosperity of our Zion. O! may it spread until it shall fill the whole earth.

A JUNIOR.

Warren County, Ky. Nov. 5, 1832.

For the Methodist Protestant.

(NO. III.)

PARTS OF AN OLD MAN'S SERMONS—TO BE READ.

"Other foundation can no man lay, than is laid, which is Christ Jesus."

The fundamental principle of Christianity is mediation. Christianity is a mediative system. But this system admits of only one mediator. Who then is this "one mediator?" Jesus Christ. Other mediator can no man make, either as his competitor, or his partner, or his vicar. The one mediator between God and man places no mediator between himself and men. We come to God through him. "Believe in the Lord Jesus Christ, and thou shalt be saved," implies that He is the immediate object of our faith. But "ye believe in God, believe also in me," implies a mediation between God and us. The one mediator of the new covenant is Himself the sacrifice, or sin-offering, whose blood renders the covenant valid. No man can produce any other sacrifice for sin; and no man can withhold the merits of this sacrifice from any believer. We who believe in Jesus Christ have redemption through his blood, even the forgiveness of sins. Those hierarchies which are of man's device, are poor defective things, having none of the essential qualities of a foundation for religion. Nothing can be made of them but a kingdom like the kingdoms of this world. My kingdom, says Jesus Christ, is not of this world;—all power is given unto me;—I have power on earth to forgive sins. "Behold I lay in Zion a foundation." This foundation is "elect and precious"—"a chief corner stone;" "the head of the corner," on whom all the fitly framed building, or temple, that is, the church,

resteth. Let the question be asked—What is Jesus Christ? is He the author and foundation of religion, or is he religion itself? Is He the foundation of the church, or the church itself? And must not the answer be, He is the author and founder of religion, He is the foundation of the church, the chief corner stone, on whom all the building, fitly framed together, groweth into a holy temple.

Deism, or Theism, as to divine revelation, or to Christianity, is evidently opposed to the doctrine of foundation, and must be opposed by it. Now we have observed with regret, that many professed Christians show a manifest proneness to adopt that part of Deism which stands opposed to the foundation principle in the Gospel. Charity would lead us to believe that ignorance rather than unbelief is often at the bottom of this matter. But unbelief is often only a step behind ignorance. We will not, as the manner of some is, when we see of loose and unsettled opinions respecting the foundation become vicious, lay all the blame upon this cause, for we also see men who are most pertinacious upon this point falling into the same vices. Still we cannot help noticing how easily men slide from confused or erroneous opinions respecting a religious foundation, into Deism itself; and how much farther such men seem to be removed from conviction than those who retain our theory in theirs. A vicious Deist is hard to be convinced, and, strange to tell, a vicious advocate for the doctrine of innocency being the only basis of religion, is almost as much so. But it is found, in fact, these persons are apt to be as much opposed to the law, as to the gospel. Now if it be as the Scripture says, that by the law is the knowledge of sin, it is not difficult to perceive the consequences of rejecting in theory the doctrine of satisfying the divine law. He who conceives that the divine law requires no satisfaction, need not labor much to convince himself that the divine law is satisfied with him. Rules generally work both ways. A law that a sinner believes requires no satisfaction, will be thus disarmed of its convincing power over his conscience. Its standard of purity is thus reduced; it becomes a weak, yielding, and flexible thing; it no longer seems to require truth in the inward parts, and appears not to be "exceeding broad." But when the mind conceives, that by the deeds of the law, no flesh that has transgressed it, can be justified, it is prepared to be convinced of sin, and to seek for, or accept, another foundation. At first we could not well comprehend why the expression, in an article of religion, "and to reconcile his father unto us," should give so great offence to certain persons; but it soon became apparent, that the matter of offence is not merely literal, it is the doctrine involved, viz: that unless we can be reconciled unto God, God will not be reconciled unto us. And is not this doctrine in the text? Other foundation can no man lay; if our minds cannot be conciliated to this foundation, we can have no foundation at all. And can this be regarded by us a matter of indifference? If the foundation be removed, a prophet pertinently asks, what can the righteous do? And might not we ask, what can the unrighteous do? what can the sinner do? As a wise master-builder, says the Apostle, I have laid the foundation; others may build upon it; but no man can lay another one. The foundation cannot be removed—it will remain; but we may remove from it, or attempt to build another, or reject it altogether. Should we do so, fatal indeed will be the consequence. The vices of

the heart may prostrate and suspend our doctrinal opinions; but if our opinions be true, they may revive, and gain an ascendancy over our hearts. Not so, if we have no doctrinal opinions, or if our opinions are erroneous, our vices must continue to please and deceive us, or we must sink into despair.

Instead, therefore, as is common, of denying the existence of any religion, save Christianity, or of laboring to prove the truth or falsehood of any religion, for the present we press upon your attention the great and all-important consideration of a foundation both sure and steadfast. Give up, then, we beseech you, all pretensions to innocency. You are guilty before God—all the world is, and your case is no exception. He hath concluded all under sin, that he might have mercy upon all—might make one common provision for all. It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners—came not to call the righteous but sinners to repentance. O can you safely exclude yourself from among the number? Think well upon this matter; think upon it again and again,—when innocency ceases to be entire, it ceases wholly, and never can be regained. One deviation, or offence, in thought, word, or deed, and innocency is gone, and gone forever; the character is legally changed; but this is the opposite extreme, it need not be pressed. Who among us can prove, not our innocency, not that we have never sinned; but that we have ever fulfilled the law? Have not our very best performances been weighed in the balances of the sanctuary and found wanting? Fellow sinner! the divine law that we have transgressed must be satisfied, or justice must cease. God must remain just, while he justifieth; but he can only remain so while he satisfieth those who believe in Jesus, that Jesus who is set forth, as the propitiation for our sins. Who that is no longer ignorant of God's righteousness can presume to go about to establish his own righteousness? and who can be ignorant of God's righteousness who understandeth the bible, in which the righteousness of God is set forth from faith to faith, as it is written, the just shall live by faith, and not by innocency, or by impunity in sin, but as a pardoned believer in Him who died for our sins and rose again for our justification. Behold the rock of our salvation, the chosen and precious corner stone! He that believeth in Him shall never be confounded. OMICRON.

NATURE AND ART.

In the following sentence are very forcibly depicted the causes, from which many of the bodily infirmities of the more opulent classes in society derive their origin. After noticing the extreme susceptibility of their system to the influence of external agents, the author adds:

"All this is the work of art; nature is more independent of external circumstances. Nature is intrepid, hardy, and adventurous; but it is the practice to spoil her with indulgences, from the moment we come into the world. A soft dress, and soft cradle, begin our education in luxuries, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapped in wool and silk; we must tread upon carpets; breathe, as it were, in fire; avoid a storm which purifies the air, as we would a blast that contaminates it, and guarding every crevice from the wholesome breeze, when it is the most elastic and bracing; lie down upon a bed of feathers, which relaxes the system more than a night's lodging upon flint stones."



BALTIMORE:

FRIDAY, NOVEMBER 30, 1832.

We respectfully request, that the Secretaries of each Conference, report for publication, the number of members within their respective circuits and stations. Some of the smallest conferences now, will, probably, before many years, be found amongst the largest; therefore, let none hesitate to furnish their present number, and the contrast will be more striking and imposing. Our borders are enlarging, and our people are becoming generally, we think, more zealous and constant in their efforts to promote the cause of our infant church. "The effectual fervent prayer of the righteous man availeth much," and how much more, that of those of hundreds and thousands?

Brethren, under the blessing of our God, we shall, if faithful to our glorious calling, raise a church to the praise of our Divine Master, which shall be for a name and a praise in the earth. God is our Father—Christ Jesus is our Saviour, and the Holy Spirit our Sanctifier. What have we to fear but unbelief—the bane of the Christian.

In many places preachers are ardently desired—whilst in others there is a surplus. Is it the duty of the preacher to seek a field of labour, or is it the duty of the people to seek the preacher? These questions ought to be settled. Will not some of our brethren answer them fully, clearly, and decisively? It ought, in our opinion, to be settled forthwith, in order that all may do their duty;—for until the preachers and the people understand these points clearly, there will be a halting and faltering. We should be glad of a collection of New Testament illustrations and facts, in proof of the positions which may be stated. If these can be found, we conceive they will be acknowledged as higher authorities than those of "our Fathers." Let these questions be solved, and the members will know and practise their duty—and the preacher will not be at a loss to determine his. We are losing much time;—there are many places which require preachers, and there are now many preachers unemployed who would be brought into active ministerial employment. As matters now stand in some places, and with some preachers and people, they are found idle in this day which requires so much Christian zeal and effort.

We are sorry to learn that in some places, our preachers, who labor ardently, do not meet with that support to which they are justly entitled for their labors. Why is this? Surely if

every member would contribute, as they ought, of the means which they have, this state of privation amongst some of our preachers would be unknown. It is a direct violation of one of our fundamental principles, in which we solemnly declare, that the ministers are entitled to "a righteous compensation." This is not only a declaration, but an obligation which we are as much bound to discharge as though we had issued a promissory note. Will we pay our notes?—then we are equally bound to pay our preacher. This is speaking out on the subject in plain and intelligible terms. We do not hesitate to avow it as our opinion that it is our duty to render a "righteous compensation" to the laborious minister of Christ. We do hope our members who read this article, will feel the force of their respective obligations on this subject, and that they will not fail to impress this view upon every member with whom they are acquainted. The writer is a private member of the church, and therefore feels free to speak without reserve in this matter. Our responsibility as members increase as our privileges increase.

From the Methodist Correspondent.

Messrs. Editors,—As the reply to the address of the General Conference, by a committee of preachers, is by request to appear in your paper for the present year, I am desirous, as it seems expedient for me too, to appear before the public, that if you can possibly find room for it, you will give this communication publicity in the present volume also, and that the editor of the Methodist Protestant will likewise insert it before the close of the year.

I attempted for my own personal satisfaction to ascertain whether the expelled brethren would be restored upon condition that the Mutual Rights should be given up. I was asked whether I wished the matter to be confidential? I answered, on my part, it should be so; but I did not wish to bind others. The attempt, left a full conviction on my mind, that no restoration would take place upon such condition. My mind was then made up, to cease to be a local preacher in the M. E. church. This determination was altogether distinct from any considerations of the measures of the friends of representation, and was made more than six months before I gave in my resignation. Believing that the General Conference by pursuing the course they have pursued, would consummate a system of wrongs to the expelled members, on that account, and that only I determined to withdraw, as I conceived that to remain, would be to sanction those wrongs. Whether I should preach or not preach after my withdrawal, I made no question.

Here, then, it seems to be proper, that I should give some of my views concerning a call to preach. From the first time I prayed in public until now, all my public exercises have been in obedience to some call. I have seldom, if ever volunteered any services. With church authorities, I have had no conflict, nor have I been accused of "taking too much upon me." When a travelling preacher, "I served in all things as a son in the gospel;"—when a local preacher, I went far or near, in obedience to the call of preachers, or hearers; and where and when the

people ceased to hear, I ceased to preach, and would have done so every where, not only from necessity, but from principle. I have not sought hearers, nor congregations; but have been sought by them. This was known to all, who knew me from my youth up, as those, who still live can testify. Those who have thus known me, must forget all they have ever known, before they can believe that I ever "designed" to overturn the church itself. Let it not be said, because I am accused by name—"if the cap fits him, let him wear it." If the address meant not to include me, among the "designing men," it meant nobody. When, I lost all hope of the restoration of my expelled fellow laborers in the cause of representation, I did not design, to overturn the M. E. church; but to withdraw from it, and did withdraw; and should have done so, if nobody else had, and if I had been sure I should never be called to preach again. Since then, I act upon the same principle, I did before; I preach when, and where I am called. And the same principle obtains, in regard to my writings. Editors take and leave—I dictate nothing; when they leave, I do not even complain. The evidences of my principles have been too long before the public to need new proof that I am not a disappointed man, or that I could be so, in consequence of any failure in my labors to reform the economy of the church, that is in the sense of the address, which means to include the torture of disappointed ambition. My notion of theory of a call to preach, and the practical manner in which I have always acted upon it, precludes the pain of disappointed ambition for it precludes ambition itself.

My notions of a call, may, and probably do differ, from that of many of my brethren; and I may be in the wrong; my object is not now to defend them, but to state them and their consequences. If I have deviated from my own principles, it has been in a way still more passive than the principles themselves, by lingering too long, when the voice of the people have been equivocal. Some of the persons, who labored to reform the economy, may, and probably have regretted that it fell to my lot to act first, or nearly so, in the order of time. But the M. E. church itself should be the last to complain of my labors or my designs. It will be well for it, if it falls not under a ruder tongue, and a ruder pen. I have not been an accuser of the brethren; but have labored to reform measures, rather than men. My consent to write, when called upon, was occasioned in part, by a statement I had read somewhere of the success of Mr. Addison's example. I had the vanity to think, that my essays, would not be regarded as imitations: but that possibly they might be imitated in regard to the manner of treating of things, and not men. Flattering accounts were sent me of their favorable reception with a view to induce me to continue to write. The number of petitions to the General Conference of 1824 is not forgotten. These were some of the fruits of three years labor to reform the economy of the church.

The next attempt was to obtain a convention to make one petition; but before the convention met, our friends were excommunicated.

If I had been young, and healthy, and enthusiastic, the result might have been different.—Will not some one yet arise to plead the cause of representation with all these qualifications for the work? There is plenty of combustible materials yet in the M. E. church; it only requires a blazing, not a dead match, to kindle it into a flame.

Yours, N. SNETHEN.

For the Methodist Protestant.

Mr. Editor,—Having no doubt about your intention to insert in the Methodist Protestant Brother Snethen's explanation of his motives for withdrawing from the fellowship of the Methodist Episcopal Church, I must ask the favor to have it accompanied with a few remarks:—

In making known his decided disapprobation of the proceedings of the Baltimore Station, by which so many of us were excluded from the fellowship of the Methodist E. Church, and which received the sanction of the General Conference at Pittsburg in 1828, Bro. Snethen acted as I would have done, had he been selected as I was, as one of the victims of the Episcopal wrath, and I had been spared as he was, to choose whether I would virtually sustain this prosecution and violence, by remaining in connexion with them, or take the only step which could prove the sincerity of my disapprobation, and withdraw myself from them.

His appeal to the knowledge and recollection of all his acquaintances "who must forget all they have ever known of him before they can believe that he ever designed to overturn the church itself," must have its proper effect. And I claim the privilege of associating myself with him in his account of his labours, and the clearness of the proof they give that he has not felt the torture of disappointed ambition. The disinterested labors of more than thirty years will prove my integrity of devotion to the cause of Methodism, and my probity of purpose in laboring for the reform of the Church. I desired, in good conscience, to continue to labor for the extension and continuance of her influence and existence; and every man, at all acquainted with the matter, must know, that I could not have calculated on a more extensive popularity by partaking in a struggle which was sure to produce more or less opposition.

Whoever will take the pains to read Brother Snethen's papers, as published in the Wesleyan Repository, will see what good cause he had to hope, that his careful treatment of measures and not men, would be imitated; and that men, having the control of things, would be admonished and not offended with a brother who was so careful not to touch them rudely, however great the provocation. In this too he has my hearty approbation, and nothing but the rude conduct of men in power, in respect to the Wesleyan Repository, would have produced a disposition on the part of the editorial committee who superintended the publication of the Mutual Rights, to pursue a different course, or treat the subject in a manner calculated to be more offensive to men in power. When fraternal admonition and entreaty were not only unavailing, but were met with the most repulsive frowns, bordering on contempt, it was time to call the attention of an injured community.

Excepting the memorial which was sent up to the General Conference of 1820, by Dr. French, in which no other individual had any participation, I know not of any effort to produce reform, antecedent to the publication of the Wesleyan Repository, which was edited by Mr. Stockton, of Philadelphia, and sustained chiefly by the labors of Mr. Snethen, for the term of three successive years. After this, the committee of Baltimore was appointed by the Union Society to take charge of the cause, and without intention to promote any views of ambition, and for no other purpose than that of ameliorating the government of the church, they undertook the task for the execution of which they

were expelled. *They persevered to the end, and for so doing, instead of suffering the tortures of disappointed ambition, they enjoy great complacency in the consciousness of having done their duty.*

S. K. JENNINGS.

RELIGIOUS.

From a Lynchburg paper.

A meeting of the friends of Sabbath schools, was held in the Protestant Methodist Church, on Tuesday evening, Oct. 30th, 1832, for the purpose of exciting a deeper interest in this holy work, in the different churches of this town.

Mr. John Victor was called to the chair, and George Bagby acted as Secretary.

Rev. Mr. Ogden rose and briefly explained the object of the meeting, and was followed by Rev. Mr. Chester, of the city of Hudson, N.Y. in a short address, portraying the happy effects resulting from combined and energetic efforts in behalf of Sabbath schools.

On motion of Rev. Wm. S. Reid, seconded by Rev. J. D. Mitchell, *Resolved*, that it is expedient to establish a Sabbath School Depository in this town. More than \$100 was subscribed and paid in by the persons present, who then proceeded to adopt the following constitution:

1. This Society shall be known by the name of the Lynchburg Sabbath School Union. Auxiliary to the American Sunday School Union.—Its objects shall be to concentrate the efforts of the friends of Sabbath schools; to disseminate useful information upon the subject, to circulate moral and religious publications, and to establish Sabbath schools wherever it may be practicable and expedient.

2. Any person contributing to the funds of this Society shall be a member.—All branch Unions within the limits of this Society—by sending to the Secretary a copy of their constitution, list of officers and annual reports, and by paying \$5, shall be auxiliary, and entitled to purchase books at reduced prices, and to all the privileges of the Union—and any single Sabbath school paying one dollar shall also be entitled to purchase books at reduced prices.

3. The affairs of the Union shall be conducted by a President, Vice-President, Secretary, who shall also act as Treasurer and Depository, and twelve Directors.

4. The annual meeting of the Union shall be held at — on — in each year, when the Board of Managers shall be chosen, the state of the Treasury presented, and the proceedings of the foregoing year reported.

5. The Board of Managers shall have power to call special meetings of the Union, fill all vacancies which occur in their own Board—make their own by-laws, and adopt such other measures, as may, in their opinion, promote the objects of the Union.

6. The President, or in his absence, the Vice President may, at the request of three managers, call a special meeting of the Board, of which notice shall be given.

7. The Board may appoint an Executive Committee, consisting of three members, who shall have power to transact all the business of the Union, during the intervals between the meetings of the Board, subject however to the control of the Board.

8. This constitution may be altered at any regular meeting of the Union, with a concurrence of two-thirds of the members present.

On motion, the chair appointed the following gentlemen, Thomas A. Holcombe, John Hol-

lins and L. Dupuy, a committee to wait upon the citizens of the town and the adjacent country, to solicit contributions, in aid of the capital stock of the Union.

Resolved, That a President, Vice-President, Secretary, Treasurer and Depository—and six Directors, who shall appoint six others residing in the country, be now appointed, Whereupon:

John M. Gordon was chosen *President*.

John Victor, *Vice President*.

M. W. Davenport, *Sec. Treas. & Depository*.

John Hollins, John Rice, Samuel M'Corkle, Thos. A. Holcombe, Edward Brown and Frederick Speece, *Directors*.

JOAN VICTOR, *Chairman*.

GEORGE BAGBY, *Secretary*.

From the London Christian Advocate.

THE LAST DAYS OF THE REV. GEO. WHITFIELD.

While resident in the United States of America, it was a subject of no ordinary pleasure, to give ear to anecdotes relative to the good men who first planted the tree of Christianity in that land. The most effective missionary of modern times, was George Whitfield, whose memory is still fresh in the remembrance of living persons, who in their youth listened in astonishment to the powerful utterance of truth delivered by him. I shall never forget the description given to me by one, now perhaps in another world, of the last sermon Mr. Whitfield ever preached; the individual to whom I refer, was then in his 86th year, but he retained a strong remembrance of the most trivial circumstances connected with that great man. "It was usual, he told me, for Mr. Whitfield to be attended by Mr. Smith, who preached when Mr. Whitfield was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a discourse, Mr. Whitfield seemed desirous of speaking; but from the weak state in which he then was, it was thought almost impossible. He arose from his seat in the pulpit, and stood erect, and his appearance alone, was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting; the spirit was willing, but the flesh was dying. In this situation he remained several minutes unable to speak; he then said, "I will wait for the gracious assistance of God, for he will, I am certain, assist me once more perhaps, to speak in his name." He then delivered one of his best sermons, for the light generally burns most splendidly, when about to expire. The subject was a contrast of the present with the future; a part of this sermon I read to a popular and learned clergyman in New York, who could not refrain from weeping when I repeated the following—"I go, I go, to rest prepared; my sun has arisen, and by aid from heaven given light to many; 'tis now about to set forever—No, it cannot be! 'tis to rise to the zenith of immortal glory; I have outlived many on earth, but they cannot outlive me in heaven; many shall live when this body is no more, but then—O thought divine! I shall be in a world, where time, age, pain and sorrow are unknown. My body fails, my spirit expands; how willingly would I live forever to preach Christ, but I die to be with Him; how brief, comparatively brief, has been my life compared with the vast labors which I see before me yet to be accomplished; but if I leave now, while so few care about heavenly things, the God of Peace will surely visit you." These and many

other things he said, which, though simple, were rendered important, by circumstances; for death had let fly his arrow, and the shaft was deep infixed when utterance was given to them; his countenance, his debilitated frame, all gave convincing evidences that the eyes that saw him, should shortly see him no more forever. One day and a half after this, he was numbered with the dead. When I visited the place where he is entombed, Newburyport, I could not help saying, the memory of the just is blessed; few are there like George Whitfield, however zealous; they do not possess the masterly power, and those who do, too often turn it to a purpose that does not glorify God.

HUMAN SYMMETRY.

The symmetry of human character, as it is formed by its Creator, is transcendently beautiful and sublime. The physical, intellectual, social and moral powers of man, are so beautifully blended and wisely fitted to exercise and strengthen each other, that the principal business of the parent and teacher, is to preserve this proportion, and to bring these powers to act upon each other.

Each power is strengthened by its own exercise, and all are strengthened by exercising each other. The child strengthens his muscle, and learns to walk, by walking; he cultivates his voice, and learns to sing by singing; he strengthens his mind, and learns to judge, by examining, comparing, and drawing conclusions; he cultivates his social faculties, by free and friendly intercourse with other members of his family, or with his school or playmates. Above all, he strengthens the power and love of doing good deeds, by acts of kindness and benevolence; little if any, by precepts.

The evident design of our Creator is, to have all the outer power exercised, so as to strengthen the moral powers to be effected and shown, by love to God and our neighbor, by good works, by efforts to benefit our fellow men, by seeking opportunities to bestow favors, by aiming, in every act, to make some fellow being or some creature happy.

From the Cincinnati Journal.

'A good man is accustomed to rest in the idea of his duties as an ultimate object, without inquiring at every step why he should perform them, or amusing himself with imagining cases and situations in which they would be liable to limitations and exceptions.' Duty belongs to us; the reason why we should obey, to the universal Lawgiver. While obeying his authority we can never err, because we are obeying the dictates of infallible wisdom. In attempting to fathom the reasons of many of the commands of God, we find ourselves liable to deception, for who hath known the mind of the Lord, or being his counsellor hath taught him? In obedience also we always secure, with infallible certainty, our own best interest, although we may not at all times be able to see why. Because we are following the counsels of one who knows perfectly all our necessities, and is ever consulting our good. Implicit obedience then to the counsels of heaven, whatever appearances there may be to the contrary, is the path of wisdom as well as of safety. He is twice a fool that disobeys the least of all the commands of God, for any seeming advantages, however great they may be. As it is impossible to err in practice while our conduct is regulated by the commands of God, so error in doctrine is equally

impossible while our belief corresponds with the teachings of inspiration. One of the most delightful features of the sacred volume is, that it contains nothing but truth, and such truths only, the belief and love of which will make us wise unto salvation. The sincere Christian, in adopting the divine oracles as the unerring rule of faith as well as of practice, often meets with truths such as the philosopher does among the phenomena of nature, which are connected with mysteries which he cannot fathom. The object, however, is not to fathom mysteries which are not revealed, but to know the truths which are revealed and which belong to him and to his children. However dark and mysterious and unworthy of belief any clearly revealed doctrine of inspiration may appear to others, this simple consideration forever satisfies him; God has revealed it. Therefore it must be true. God has revealed it; and therefore it must conduce to the good of all who cordially receive it. He has another test, equally infallible, of every truth of God. By doing the divine will, he knows of the doctrine that it is of God.

Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven.'

EXCERPTS FROM JANE TAYLOR.

As there are some faults that might be termed faults on the right side, so there are some errors that might be demonstrated errors on the safe side. Thus we seldom regret having been too mild, too cautious, or too humble—but we often repent having been too violent, too precipitate, too proud.

The greater part of mankind must be content to be as though they had not been,—to be found in the register of God—not in the record of man.

Happy are they who do not go into company to perform—who can think an evening pleasantly spent, that has been unproductive of compliment, and afforded no opportunity of displaying a favorite quality—talent, or acquirement.

Some visit to see others—some that others may see them.

Modest people are not the soonest frightened. I wonder what they will think of me—is not the inquiry of humility but of vanity.

The first consideration with some is, how to help themselves, and the second how to do it with an appearance of helping others. * * * Dionysius, the tyrant, stripped the statue of Jupiter Olympas of a garment of massive gold, and substituted a cloak of wool, saying, "Gold is too cold in winter and too heavy in summer. It behooves us to take care of Jupiter."

It requires more effort, to give one faithful reproof, than to pay a hundred compliments.

Difficulty, which quickens the ardor of industry, always damps, and generally extinguishes the false zeal of caprice and versatility.

It is a manifest deviation from the rule of proportion, to devote much time to the passing productions of the day, or, to peruse the works of second-rate writers.

Self-denial is no sinecure virtue, nor one which may be reserved for great occasions in life, but is one wanted every day and hour.

There is no generous sentiment, no amiable disposition, no warm affection, but is chilled and blighted, by the secret influence of self-conceit.

Wisdom consists in employing the best means for the most important ends.

Mirth is excited by some temporary amusement, and this may happen when the heart is aching and the conscience stinging all the time. A cheerful mind and a guilty conscience can never exist together.

FILIAL PIETY.

Piety is a virtue which denotes veneration for the Deity, and love and tenderness to our friends. This distinguished virtue, like many others, received among the Romans divine honours, and was made one of their gods. Acilius Glabrio first erected a temple to this divinity, which he did upon the spot on which a woman had fed with her own milk her aged father, who had been imprisoned by order of the senate, and deprived of all aliments.

If piety was thus practised and thus honored in heathen antiquity, it surely ought not to be less so, among Christians, to whom its nature is better defined, and to the practice of which they have motives of greater cogency.

A devotional taste and habit are very desirable in themselves, exclusive of their effects in meliorating the morals and disposition, and promoting present and future felicity. Piety adds dignity, pleasure, and security to any age; but to old age it is the most becoming grace, the most substantial support, and the sweetest comfort. In order to preserve it, it will be necessary to preserve our sensibility; and nothing will contribute so much to this purpose as a life of temperance, innocence, and simplicity. Of piety, as it denotes love and tenderness to our friends, there are many distinguished instances both in ancient and modern times.

The following example of filial piety in China, taken from P. Du Halde's description of that country, will not, we trust, be disagreeable to our readers. In the commencement of the dynasty of the Tang Lou-tao-tsong, who was disaffected to the government, being accused of a fault, which touched his life, obtained leave from those who had him in custody, to perform the duties of the Tao to one of his deceased friends; he managed matters so well, that giving his keepers the slip, he fled to the house of Lou Nan-kin, with whom he had a friendship, and there hid himself. Lou Nan-kin, notwithstanding the strict search that was made, and the severity of the court against those who conceal prisoners that have escaped, would not betray his friend. However, the thing coming to be discovered, Lou Nan-kin was imprisoned; and they were just on the point of proceeding against him, when his younger brother presenting himself before the judge, "It is I, Sir," said he, "who have hidden the prisoner; it is I who ought to die, and not my elder brother." The eldest maintained on the contrary, that his younger brother accused himself wrongfully, and was not at all culpable. The judge, who was a person of great sagacity, sifted both parties so effectually, that he not only discovered that the younger brother was innocent, but even made him confess it himself: "It is true, Sir," said the younger all in tears, "I have accused myself falsely; but I have very strong reasons for so doing.—My mother has been dead for some time, and her corpse is not yet buried; I have a sister also who is marriageable, but is not yet disposed of: these things which my brother is capable of managing, I am not, and therefore desire to die in his stead. Vouchsafe to admit my testimony." The commissioner gave an account of the whole affair to the court, and the emperor, at his solicitation, pardoned the criminal.

The following strong trait of filial piety occurred in France, during the first revolution. A young girl, upon her unfortunate father being ordered to the Conciergerie; (a prison in France,) travelled two hundred leagues on foot to follow him. She accompanied the cart in which he was tied, along with his companions. The unhappy girl went into each town to procure his food, and to beg a covering, or at least a little straw for her father to repose on in the different prisons at which he stopped. She did not quit him for a moment, until the prison of the Conciergerie separated her forever from her wretched parent. Habituated to the art of moving gaolers, she endeavored to excite the pity of the murderers of Paris. She watched every morning for three months at the doors of the elder members of the committee of public safety.—For three months she obtained nothing but perfidious promises, insulting refusals, and even menaces. Her father at last appeared before the Judges. The execrable Dumas prevented this unfortunate man from proving that he was taken for another person. The daughter endeavored to make the cries of nature be heard; she was dragged away with violence. This heart-rending sight the father witnessed; and he went to the scaffold with the dreadful thought that his daughter was now left destitute in the world, a pray to despair and to all the horrors of indigence.

A. N.

MISCELLANY.

EXCLAMATIONS.

There is one species of profanity common in all circles, and usually regarded as harmless, even by many who would be shocked at a vulgar oath. I refer to the various ejaculations and exclamations which fall from the lips, when any thing uncommon occurs, or something extraordinary is related. The expressions alluded to are such as these—*Oh! heavens! God bless me! &c.*

Pious ejaculations, uttered in the exercise of a devotional spirit, are highly commendable, and productive of salutary effect. But it cannot be said that any good results from these irreverent interjections. Though I would not be understood to attach the *same degree* of criminality to such expressions as to profane oaths, yet they are certainly not free from guilt. For it must be apparent to every serious mind, that *every* appeal to the Almighty is sinful, unless when used with a really pious intention; but who will say that such an intention ordinarily characterizes the usage in question? Who will say that as often as he uses the class of expressions referred to, he actually desires God's blessing and implores his mercy? These exclamations are so continually uttered in the most thoughtless and giddy moments, that we cannot but infer the inconsiderateness of those who venture thus to employ them. What then are they but so many instances of taking the name of God in vain? That glorious and fearful being, who sees whatever we do and hears whatever we say, has declared that for every *idle word* that men shall speak, they shall give account at the day of judgment. What more idle use can be made of the noble faculty of speech, than by employing it to diminish that veneration which all should entertain of the Almighty? Can we say less of the expressions alluded to, than that they are thoughtless words on a thoughtless tongue?

Let me then affectionately and earnestly intreat the reader of these pages to shun profaneness, and carefully to guard in his conversation

against even an approach to this vice. As an effectual preservative against it, fix in your mind a solemn and habitual sense of the evil and danger of the sin, and of the continual presence of that great and awful being, before whom you must one day stand in judgment.—*Monsieur.*

FOUR DAYS' MEETING NINETY YEARS AGO.

In the Memoirs of Rev. Dr. John Rogers, of New York, we find an interesting account of the origin of the Presbyterian Church at Hanover, Va. It appears that the established clergy were not remarkable for their orthodoxy, or their devotedness to the work of the ministry. A wealthy planter having been awakened and brought to the knowledge of the truth by a few leaves of "Boston's Fourfold State," which were providentially thrown in his way; and another planter about the same time having been awakened by reading an old copy of *Luther on the Galatians*, with these two books, together with a volume of Whitefield's Sermons, they commenced a reading meeting, first at Mr. Morris's, one of the planters; and afterwards, in order to accommodate the increasing numbers who attended, a house was erected for the purpose usually called *Morris's Reading House*, which was generally crowded with hearers. Some of the young people who had been in the habit of attending their meetings, happened on a visit a considerable distance from home, to hear a young man by the name of Robinson preach, and in giving account of him, they observed, that his doctrine was the same as they had been accustomed to hear at the Reading Room. A general anxiety was then excited to hear him—accordingly he was sent for, and came. And the scene which ensued is described in the following letter from Mr. Morris, to President Davies.

"On the 6th July, 1743, Mr. Robinson preached his first sermon to us from Luke 13: 3, and continued with us preaching four days successively. The congregation was large the first day, and vastly increased the three following. It is hard for the liveliest imagination to form an image of the condition of the assembly on these *glorious days of the Son of man*. Such of us as had been hungering for the word before, were lost in an agreeable surprise and astonishment, and some could not refrain from publicly declaring their transport. We were overwhelmed with the thoughts of the unexpected goodness of God in allowing us to hear the gospel preached in a manner that surpassed our hopes. Many that came through curiosity were pricked in the heart; and but few in the numerous assemblies on these four days appeared unaffected. They returned alarmed with apprehensions of their dangerous condition, convinced of their former entire ignorance of religion, and anxiously inquiring *what they should do to be saved*. And there is reason to believe there was as much good done by these four sermons, as by all the sermons preached in these parts before or since."

Charleston Observer.

*See Mr. Davies' Letter to Mr. Bellamy, of Bethlehem, in New England, dated June 28, 1751, and preserved in Gillies' Historical Collections. Vol. 2d, p. 330.

NEW CHURCHES IN ENGLAND.

During the past year it appears, from the Parliamentary Report made by the Commissioners, that twenty new churches and chapels, with accommodation for 26,361 persons, including 14,039 free seats, have been erected under their superintendence.

From the Imperial Magazine.

INVENTION OF THE TELESCOPE.

In the year 1609, the same year in which Kepler published his celebrated commentary on Mars, Galileo paid a visit to Venice, where he heard, in the course of conversation, that a Dutchman, of the name of Jansens, had constructed and presented to Prince Maurice an instrument, through which he saw distant objects magnified and rendered more distinct, as if they had been brought nearer to the observer. This report was credited by some and disbelieved by others; but, in a few days, Galileo received a letter from James Badovere, at Paris, which placed beyond a doubt the existence of such an instrument. The idea instantly filled his mind as one of the utmost importance to science; and so thoroughly was he acquainted with the properties of lenses, that he not only discovered the principle of its construction, but was able to complete a telescope for his own use. Into one end of a leaden tube he fitted a spectacle glass, plain on one side and convex on the other; and in the other end he placed another spectacle-glass, concave on one side and plane on the other. He then applied to his eye the concave glass, and saw objects "pretty large and pretty near him." They appeared three times nearer, and nine times larger in surface than to the naked eye. He soon after made another, which represented objects sixty times larger; and, sparing neither labour nor expense, he finally constructed an instrument so excellent, as "to shew things almost a thousand times larger, and above thirty times nearer to the naked eye."

There is, perhaps, no invention that science has presented to man so extraordinary in its nature, and so boundless in its influence, as that of the telescope. To the uninstructed mind, the power of seeing an object a thousand miles distant, as large as if it were brought within a mile of the observer, must seem almost miraculous; and to the philosopher even, who thoroughly comprehends the principles upon which it acts, it must ever appear one of the most elegant applications of science. To have been the first astronomer in whose hands such a gift was placed, was a preference to which Galileo owed much of his future reputation. No sooner had he completed his telescope, than he applied it to the heavens; and, on the 7th of January, 1618, the first day of its use, he saw around Jupiter three bright little stars, lying in a line parallel to the ecliptic, two to the east, and one to the west of the planet. Regarding them as ordinary stars, he never thought of estimating their distances.

Immediately, on the following day, when he accidentally directed his telescope to Jupiter, he was surprised to see the three stars to the west of the planet. To produce this effect, it was requisite that the motion of Jupiter should be direct; though, according to calculation, it was actually retrograde. In this dilemma, he waited with impatience for the evening of the 9th, but unfortunately the sky was covered with clouds. On the 10th he saw only two stars to the east, a circumstance which he was no longer able to explain by the motion of Jupiter. He was, therefore, compelled to ascribe the change to the stars themselves; and, upon repeating his observations on the 11th, he no longer doubted that he had discovered three planets revolving round Jupiter. On the 13th of January, he, for the first time, saw the fourth satellite.—*Dr. Brewster's Life of Newton.*



POETRY.

From "The Sacred Offering."

TIME THE RESTORER.

Thou wingest thy flight o'er the realms of earth,
And its silent places are fill'd with mirth;
Thou stretchest thy hand o'er the desert place,
And the palace rises in marble grace;
And the depths of ocean are touch'd by thee,
And green isles swell from the surging sea.

O'er the barren mountains thy foot has stray'd,
And their heights are veil'd with the forest shade;
Thou passest on, and the tigers' den
Is changed to the dwellings of cheerful men;
The heathen wilds by thy steps are trod,
And the Christian temples uprising to God.

The bones of millions in dust are strew'd,
But the nation's strength is by thee renew'd;
Genius and learning expire, but thou
Kindlest their fires on some younger brow;
Man must perish, but thou hast shrined
In thine awful temple his living mind.

Yet, O Restorer of perish'd things,
Who scatterest life from thy ceaseless wings,
Who goest forth, and upon thy track
Youth and beauty and bloom come back,
Powerful as over earth's realms thou art,
Thou canst not quicken the perish'd heart.

Thou canst not waken its wasted fires,
Its virtuous aims, and its high desires;
Thou canst not call back the radiant train
Of hope and love to their bowers again;
Life to the lost one thou canst not give,
Nor say to the phantom of mercy, "Live."

Yet there is a power that is strong to save,
There is an arm that unlocks the grave,
There is a spring in the realms of night,
That restores the lovely, the young, the bright;
Where the holy love of earth is crown'd,
Where the dead revives, and the lost is found!

AN ADDRESS TO THE DEITY.

"When I lift up my wondering eyes,
And view the ground and spacious skies,
There is a God my thoughts exclaim,
Who built this vast stupendous frame."

The sun by day with glorious light,
The moon with softer ray by night;
Each rolling planet, glowing star,
Wisdom and power divine declare!

The lightning's blaze, the thunder's roar,
The clouds which watery blessings pour;
The winter's frost, the summer's heat,
This pleasing, awful truth repeat!

The forest, and the grassy mead,
Where wild beasts roam, and tame ones feed,
Corn springing from the lifeless clod,
Confess the agency of God!

My body form'd with nicest art,
My heaving lungs, and beating heart;
My limbs obsequious to my will,
Shew forth my Maker's power and skill.

The various passions of the mind,
The power of reason more refin'd,
Bold fancy's flight, each lively sense,
Prove a supreme intelligence!

A God so great and always near,
Shall be the object of my fear,
His goodness, wisdom, power, and love,
Shall my best passions ever move.

INTELLIGENCE.

BALTIMORE.—The number of deaths in this city, (as reported by the Board of Health,) for the week ending Nov. 26, are 44,—none by Cholera.

NEW ORLEANS.—We are much gratified to state, says the Baltimore Gazette, that the dreadful afflictions to which New Orleans has been a victim, are now rapidly subsiding, and that every prospect exists of a speedy restoration to her wonted health. The following extract contains the latest information of the health of that city:—

Extract of a letter from New Orleans, dated 12th November.—"The Yellow Fever and Cholera have made a most destructive attack on this city. About 3000 have died in the last 15 days, (ending on the 9th,) since when three frosts have providentially set in, and the former disease has almost entirely disappeared, and the latter comparatively so."

LATEST FROM ENGLAND.

By the packet ship Hibernia, Maxwell, which arrived on Friday morning from Liverpool, the editors of the New York Commercial Advertiser have received London papers of the evening of the 16th of October, and Liverpool to the 17th, both inclusive.

IRELAND.—The condition of Ireland seems to be rapidly growing worse—if worse it can be. The annexed accounts are from the Dublin Journals of Saturday, October 13:—

About 4 o'clock yesterday (Friday) evening, the good people of Tipperary were very much alarmed on hearing that an express had arrived at the Artillery Barracks for a reinforcement of Dragoons, who should march immediately to Carrick-on-Suir. It was ascertained that there was a great collection of people at Moincoin, or near that village, where the young woman who had been shot by the police was walking. The artillerymen were also ordered to be in readiness in a few minutes notice; and we are informed that every thing is now ready on their parts.—*Tipperary Free Press.*

FRANCE.—The *Nouveliste*, almost the only paper that sustains the new Ministry, contradicts the declarations of the opposition journals, in regard to the formidableness of the opposition to be encountered on the meeting of the Chambers. It denies that Dupin and his friends are dissatisfied. Dupin declined entering the Ministry, simply, as the *Nouveliste* asserts, because he did not believe the public exigencies required the sacrifice of his repose.

The Funds in Paris rose again on the contradiction by the *Moniteur* of the statement of the *Nouveliste*, that two corps of the French army were to enter Belgium. It was believed in the French Capital, that the threats of France against Holland, would not lead to the consequences that were feared.

HOLLAND AND BELGIUM.—The Baron de Fagal, the Dutch Ambassador at Paris, quitted that capital for the Hague, immediately after the formation of the new Ministry was completed.

The *Messenger des Chambres* of Oct. 15th, says the affairs of Belgium are becoming more complicated. Never, since the revolution of September, has the position of that country been so embarrassed.

POLAND.—The annexed article from Warsaw, September 28, comprises much that we have for a long time suspected:—

The inhabitants of Warsaw begin at length to perceive that the French Journals derive from Paris itself the accounts which they give as coming from Poland. The picture which they give of our miseries is so exaggerated, the facts which they give as positive; are, for the most part, so opposite to what we see with our own eyes, that it is perfectly evident that these pretended correspondents are no other than the refugees, who take advantage of the good will of the Journals of the *mouvement* at Paris, to insert in them fables or calumnies. Many of our inhabitants, who would wish to see their situation improved, but who are also persuaded that truth alone should be propagated, have frequently sent the editors notes, which proved to them that they had been led into mistakes. None have made use of them, and they have continued to insert articles manufactured by the blindest hatred. They do more; when they may think that time has caused one of these articles to be forgotten, they reprint it with trifling variations, and pass it off as something new.

BUSINESS DEPARTMENT.

Remittances received on account of this paper.

By B. G. Burgess, for Thomas Moore and B. H. Peebles. John French, Roswell Brown. By William Copper, for John S. Constable. By J. J. Burroughs, for himself and James R. Hubbard.

Remittances on account of First Volume.

By N. S. Bates, for Jarvis Hull, and Walter Hull.

Remittances for Third Volume—in advance.

John French, Gideon Davis, Wm. B. Kent, Samuel Wyman, (for 6 months) By James Parrott, for Miss Louisa Hambleton, J. M. Smith. By Justus Byington, for himself, Hamlin Converse, and Solomon Mason, \$1.

Receipts for Books—gratefully recorded.

Lewis F. Cosby,	\$5 00
B. G. Burgess,	26 00
Daniel Gibbons,	5 00
William Kesley,	6 00
William Collier,	10 00
J. D. Hines and R. B. Collins,	15 00
John French,	5 00
L. R. Reese,	20 00
J. L. Sands,	10 00
A. G. Brewer,	13 00

Letters Received since the 46th number.

Lewis F. Cosby, B. G. Burgess, Daniel Gibbons, S. C. McWhirter, J. D. Hines, D. H. Bard, Edward Mullikin, A. S. Willis, N. C. Palmer, E. Robbins, W. Irvin, W. C. Lipscomb, John French, W. Coedron, W. Harper, jr., J. D. Lee, J. H. Devor, H. A. Wise, W. B. Kent, L. R. Reese, Thomas H. Stockton, J. Adams, J. F. Speight, D. and J. Ames, S. J. Harris, R. Cruikshank, Thomas C. Brown, J. Parrott, J. L. Sands, W. Burt, Ira A. Easter, J. J. Burroughs, R. B. Thompson, J. Osgood, W. L. Chappell, N. S. Bates, Z. Williams, C. Hamlin, Aaron G. Brewer, Justus Byington.

Books forwarded to the following persons, since the 46th number, viz:

William Kesley, Reisterstown, Maryland, one package. Adjet McGuire, one box, care of Samuel Nixon, Lebanon, care of W. L. Chappell, Cincinnati, Ohio. Livingston Walker, Physic Spring, one box, care of Perkins & Harris, Richmond, Va. J. L. Sands, Washington, Pa. one package, care of John Gephart, Frederick, Md. Saul Henkle, Springfield, one package, care of William L. Chappell, Cincinnati, Ohio. Miles Nash, Norfolk, Va. one package, B. G. Burgess, care of D'Arcy Paul, Petersburg, Va. one package. S. Remington, Pittsburg, Pa. one box. W. Harper, jr. one package, Centerville, Md. W. C. Lipscomb, Washington, D. C. one package. Charles Evans, Wrightsboro', Georgia, (in a box to A. G. Brewer.) Aaron G. Brewer, Covington, Newton county one box, care of G. L. Anderson, Augusta, care of Mr. Sorril, Savannah Georgia. Peter Griffing, Hope Valley, Tolland county, one box, care of Smith, Goddard, and Coates, Norwich Ct. care of Sam'l Wood & Son, New York, J. Webster, Frederick county, Md. one package. Jos. D. Lee, Mulberry, one box, care of S. S. Simmons, Zells Landing, Autauga county, care of James Taylor, Mobile, Ala. care of Sam'l Wood & Son, New York. Rev. N. Gage, Burlington, Vt. one package, in a box to E. Smith. L. R. Reese, Alexandria, D. C. one package. John F. Speight, Enfield, N. Carolina, one package, in a box to T. & B. Hunter. Thomas & Benj. Hunter, Enfield, N. C. one box, care of Heath & Mason, Petersburg, Va. R. B. Thompson, Suffolk, care of Miles Nash, Norfolk, Va. one package.

One third discount from the prices stated will be allowed to those who purchase by the quantity.

Methodist Pro. Church Hymn Book, lettered,	50 cents.
Do. do. do. do. do. morocco,	75
Do. do. do. do. do. calf gilt,	87½
Do. do. do. Book of Constitution	
and Discipline,	37½
Watts on the Improvement of the Mind,	56½
Death of Abel, by Gessner—plates,	50
Life of Col. Gardiner,	50
Clarke's Scriptural Promises,	33
Wesley's Kemps Christian pattern,	33
Mrs. Rowe's Devout Exercises of the heart,	33
Doddridge's Rise and Progress of Religion,	50
Life of Mrs. Mary Fletcher,	\$1 00
Review of Methodist Protestant Constitution	
and Discipline,	12½
Harrod's Collection of Camp and Prayer	
Meeting Hymns,	37½
Mason on Self-Knowledge,	37½
Simpson's Plea,	\$1 50